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COMMUNICATIONS.

For the Western Recorder.

ON LOVING THE WORLD.

"Love not the world, neither the things of the world." *1 John ii, 15.*

By the world, and the things of the world, we are to understand in the present case, the earth, its mineral, vegetable, and animal productions; its maxims, pleasures, honours, profits, friendships, &c. Of all these, God says—Love them not. But many professing Christians seem to say, "We must love the world a little, or we cannot take care of it." And is it true, O Christian, that you do not love God and your neighbour enough to be willing to take care of the world for God's sake? Could you not take care of a sick neighbour's property a little while, just for his sake, without loving his property as your own? And can you not as well take care of God's property, for a little season, without loving it; especially, when you know you must give a strict account at last, for the manner in which you have used it?

God has not only commanded us, in general terms, not to love the world; but he has explained his meaning. Col. iii, 2—"Set your affections on things *above;* not on things on the *earth.*" Matt. vi, 24—"No man *can* serve *two* masters; for either he will *hate* the one, and *love* the other; or else he will *hold* to the one, and *despise* the other. Ye cannot serve *God* and *mammon.*" If then, any man love God, he will despise the world. Paul declared, also, that he was *crucified* to the world, or the world to him. These things establish for ever, the fact, that God does not allow us to love the world, and its productions, &c. even a little. We are not to love them at all. But a few *reasons why* we ought not to love them shall here be given.

1st. The world is God's exclusive property; so are its productions. Men are his property, for he made them, and made them for himself. Time is the property of God; and he deals out only one moment of it at once, as though it was the choicest thing in his possession. Now seeing these things are the property of him that made them, and that by a title not derived from any being, if we love them in the sense of the text, we covet God's property, pervert it to our own selfish purposes, and *rob him* of his due.—This is a good reason why we should not love the world.

2d. Covetousness, we are told, is idolatry. He, therefore, who loves the riches of the world, is guilty of worshiping the creature, instead of the Creator. This is insulting the bounty of heaven, abusing the world, and trifling with the Almighty.

3d. To love the world is madness and folly; for if the world could make men perfectly happy, while they are in it, the time allotted them is a mere vapour; and they cannot thus spend it, but by neglecting an infinitely greater interest, for eternity; and let men bind themselves to the world ever so strongly, death will soon break the bands forever. O, how the heart of the worldling will bleed, when death snaps the cord! And shall he still love the world? Will *Christians* love it?

4th. But the world cannot make people happy, even while they live in it. The more they have of it, the more unhappy they are, unless they use it for God, as belonging to him exclusively. They cannot love it for themselves, but at the hazard of their souls. That love drowns "men in destruction and perdition." 1 Tim. vi, 9. "What shall a man give in exchange for his soul?" and "what shall a man be profitted, if he gain the *whole world,* and lose his own soul?" Will men love the world under such circumstances? Yes, many will; and will go to perdition for it, as a just retribution. But will christian professors love the world, under such circumstances, and upon such conditions? Will they thus be guilty, before heaven and earth, of the most ridiculous folly—the most abominable wickedness? If so, then let them go where other sinners go; for—the bible being true—*such Christians* do not love Jesus Christ.

5th. But this brings us to another reason why no man should love the world. "If any man love the world, the love of the *Father is not in him.*" No matter who he is, or what are his pretensions. Whether he be an atheist, a moralist, a church-member, a deacon, an elder, a minister, a bishop, or an archbishop, it is all the same. If the love of the world be in him, the love of God the Father is not in him; the love of Jesus is not in him; the love of the Holy Spirit is not in him. Why? "Because the carnal mind (the worldly, fleshly mind) is enmity against God; for it is not subject to the *law* of God; neither indeed can be." "They that are in the flesh cannot please God."

Finally, it is wicked to love the world, not only because God has forbidden us, but because neither "the world, nor the things of the world," have any inherent value. They are valuable only in relation to some other thing. Their value is also temporal, and not eternal. They are valuable only during the present state. A house, for instance, is valuable to us, for the time being, because it affords a shelter from the inclement weather. Raiment is useful for the present, because it hides our nakedness, and screens us from heat and cold. Farms, flocks and herds, silver and gold, &c. are valuable, because by these we are for a little time fed, and clothed, and sustained comfortably in life; and because they enable us to send the bread of life eternal to those who have it not. But when every body is dead, what use will there be for houses and lands, flocks and herds, silver and gold? This shows that these things have no value in themselves, but only in relation to other things; and that for a little time. They will not last for ever; they "perish with the using."

This world is valuable as a place for the commencement of our existence. Here men form their characters for eternity. As men here become sinners, this world is also the place for them to prove whether they will become saints or not. It was a proper place for Jesus Christ to become "a propitiation for the sins of the whole world." This is the only place to preach the gospel to sinners, and for the Spirit to strive with them. This is the only place for Zion to travail, and bring forth "sons and daughters" to "the Lord Almighty." But when no more children are to be born; when the gospel is preached no more, and when the Spirit shall strive no more with *men;* when they have all formed their characters, and gone to the retributions of eternity, what will then be the value of the world?

God is erecting a spiritual temple in another world; and he gathers the stones of which it is builded, from this. He fits them here for their station above. He makes them "lively stones" in that building. But when all these are gathered, fitted, and laid in that upper temple, and the temple is completed, what then will this world and the things that are in it be worth? Nothing; and God will then burn them up. This shows that the world and its productions are not valuable in themselves. God himself does not thus regard the world; and if he does not, why should his professing children? Why should "they rob the *serpent* of his food," to "indulge a sordid lust?" Why should they fix their affections on the things of the world, when those very things might so be used as to promote the salvation of millions, that must otherwise go to hell, and never hear of a Saviour till they get there?

What then shall we love? I answer—Love the Lord thy God with all thy heart, and thy neighbour as thyself. Love souls, and seek their conversion. Use the world, as far as may be, to save them from everlasting death. Then you will use it "to the glory of God." Souls have an inherent value. They will last forever. They are capable of endless happiness, and everlasting misery. They will enjoy the one, or endure the other, as long as God's lives. Souls are worth loving; and God is infinitely more worthy to be loved. He is infinitely worthy in himself. You can never love him enough.

Now, reader, apply this subject. Where thy treasure is, there will thy heart be also. Where do your affections habitually centre? What subject engrosses habitually your thoughts; Where do your affections love to linger? To be carnally minded is death." "Are ye not carnal?" SENEX.

For the Western Recorder.

THE VALLEY OF THE MISSISSIPPI.
No. II.

From Utica, or any other place similar to it, there might be spared, I should think, at least one hundred of the most ardent and active Christians, to go forth as Sabbath school missionaries to the destitute; and this without any permanent injury to the different societies, if those who should be left behind would do their duty. Now the churches contain many that are not active. These would then be brought to effort. Would any of you, who inquire with anxious solicitude, "Lord, what wilt thou have *me* to do?" go into that beautiful and fertile valley. You must go as a missionary goes, when he leaves father, mother, houses and lands, for the sake of Christ, and the salvation of dying men; prepared to endure privations and hardships, contumely and shame; looking mainly for your reward in another and better world. It is possible, and I do not know but more than *probable,* that you might, also, by going there, add greatly to your pecuniary means. Many who have already gone, with fair characters as Christians, have become wealthy; and to human appearance this has well nigh proved their ruin. Go not there to make money, but to do good, and God will doubtless satisfy you with things that are really neadful.

There are many now, in all these eastern and northern churches, who *think* they can do but little where they are. What they do is to *get* good, rather than do good. It has never, they think, been necessary for them to go forward and act a conspicuous part. There are enough already of those who have taken the lead, and assumed the responsibility; and these they suppose are better qualified for it than themselves. But let those who are now the most active and zealous remove, and leave these more modest retiring Christians to themselves, and you would see them coming forward, one by one, to act their part; and thus, on a large scale, the cause of Christ would receive about as much *additional* labour, as those who go to the destitute places would be enabled to perform.

Who, then, will go into the wide field of labour which is open before us? Go; and may that God whom we serve lead your way, and abundantly succeed your benevolent efforts.

And to you who stay, I would address a word of exhortation. Though you remain behind, you may be educating many, who in a few years will fill your places, or follow those who will have gone to distant lands, there to carry your instructions, and wear the impress which you have, under God, enstamped upon them. Remember that these little ones are put under your care, to be trained up for immortal joys. Many of these dear children are pennyless; some of them are orphans, living on charity. Soon they will be driven from the paternal roof, to seek employment. They may be removed from pious influence and instruction; they may go to those great thoroughfares, or sail on our rivers and canals; I had almost said, *these broad highways to hell.* There they will hear cursing and blasphemy, see all manner of wickedness, and *learn to profane the sanctity of the Sabbath.* Know, therefore, that what *you* do for them, must be done quickly. And there is left for *you* a missionary field, which will cost you much labour and self-denial to cultivate. There are yet hundreds of thousands of children around you, who now attend no Sabbath school. By your influence and faithful attention to their welfare, they may be trained up for the entertainments of heaven. Go, then, into every street and lane, into every palace and cottage; speak to every soul; and take every child by the hand; lead them into the Sabbath school, and qualify them for instructing others in their turn. Yes, go quickly, and never tire nor faint in labours so benevolent, so divine. By so doing, the thousands of millions which are coming after us, may learn the wonderful works of God, and teach them to succeeding generations.

And now I would say to the teachers in every land—There is one lesson, among others, which I wish you to teach to your children, and *repeat* it to them as often as you meet them in a Sabbath school. The lesson to which I allude, and which should be enforced by every motive to obedience, which you can possibly draw from every legitimate source, is the fourth commandment. Sabbath-breaking has become a crying sin among us; it is emphatically a *national* sin. That individual or community which tramples on the Sabbath, would blot out our religion, and hedge up the way which leads to heaven. And all that you may learn a child from the bible, if he does not learn to remember the Sabbath day to keep it holy, will soon be forgotten or disregarded; for the Sabbath lies at the foundation of all our religion. Efforts are making to impress more deeply upon the minds of Christians, the great importance of the Sabbath; and we look with hope and confidence to you, and earnestly beseech of you, as you value your peace and comfort; as you value the immortal souls of your children, neighbours and friends; as you value the prosperity of the church, and the success of the gospel; as you value the eternal happiness of your fellow men; and as you value the love of Christ and the glory of God; keep the Sabbath yourselves, as God requires you to keep it, and do all in your power to make the children you are instructing, love and reverence and sanctify that holy day, that the next generation may be a sabbath-keeping generation. COTTAGER.

Utica, Dec. 14, 1830.

For the Western Recorder.

JUSTICE.

Justice has ever been esteemed a cardinal virtue. It consists in giving to every being his due. Justice is a quality of actions, and of those actions only which are performed by moral agents, and which relate to sentient beings. It recognises the distinction of merit and demerit, and the propriety of rewards and punishments. Justice is also a quality of moral and intelligent beings, and as such consists in a disposition to do acts of justice.

God is just: "He loveth righteousness, and hateth iniquity;" and being the rightful Governor of the universe, it devolves upon him to secure the execution of justice, in the numerous and scattered provinces of his vast dominions. Justice requires that a distinction should be made between the righteous and the wicked; that the virtues of the one should be rewarded, and that the vices of the other should be punished. To make no distinction between these two classes of persons, would be evidently unjust. For the same reason that virtue should be rewarded, vice should be punished. To withhold the reward of virtue, is an act of no greater injustice, than to withhold the punishment of vice. God, therefore, while he is worshipped as the friend and rewarder of virtue, ought also to be worshipped as the enemy and punisher of vice.

The fact that God manifests his displeasure against vice, by pursuing it with the arrows of remorse in this world, and frequently by the infliction of signal judgments, so far from militating against the doctrine of the future punishment of the wicked, furnishes a strong presumptive argument in favour of that doctrine. If the all-wise Ruler of the universe punishes the wicked in this world, where we know that justice is but partially executed, much more may he be supposed to punish them in the future world, where we are taught that every man will receive the legitimate fruit of his doings. If it is right for God to make a sinner miserable in this world, it cannot be proved to be wrong, for him to make sinners miserable in the world to come. If God is just, he must punish sin. There is no alternative, except in the wonderful provision which is made for us in the gospel. If he punishes it in this world, he must also punish it in the future world; and if he punishes it on earth, he must also punish it every where else. And all this must be done to satisfy justice; or in other words, doing this is doing justice, and doing otherwise would be doing injustice.

Is justice, then, an arbitrary principle, at war with the good and happiness of the universe? Certainly not. It is the sun of the moral heavens, and the glory of the moral world. This same principle, while in its salutary operations it consigns the prince of darkness to the pit of despair, crowns the cherubim and seraphim with celestial bliss, and secures to the holy inhabitant of heaven the peaceful enjoyment of that throne which his Maker has assigned him.

Justice commends itself to the conscience and understanding of man. To say, that in any possible case, the execution of justice can be wrong, is a contradiction in terms; and is equivalent to saying, that an act may be just and unjust at the same time; which is manifestly absurd.

We do not attain a knowledge of justice by a process of reasoning. Our knowledge of this principle, like that of mathematical equality, is a matter of perception. Justice is one of those qualities of moral action, which cannot escape the notice of the mind, when the action is fully before it. At least, this is true to a very great extent, so far that the principle cannot fail to be discovered and recognised by every moral agent. To prove that justice is a virtuous principle, would be proving that justice is justice. It does not need proof. It is one of the plainest of self-evident truths. If a man cannot perceive it without demonstration, he certainly cannot with, and would be in precisely the same predicament as though he could not perceive the simplest mathematical truth, or understand the plainest mathematical axiom.

Justice, in the righteous government of God, is the great arbiter of events. Man could not be saved, until its demands were satisfied, in the sufferings inflicted upon our great and glorious Redeemer. None of all our race can now be saved, except through the all-atoning sacrifice which Christ has offered. The mystery which hangs around the plan of redemption, is involved in the problem, how can the sinner be delivered from the curse, and justice still be executed. In the work of redemption, that problem is solved, and it seems to admit of no other solution than that which God has given of it.

God, who is omnipotent, can do no wrong. He cannot deny himself, or subvert in a single instance those glorious principles of rectitude, by which he has seen fit to regulate his own conduct, in administering the government of the universe, and which he requires all his moral subjects to observe.—Well did a pious writer, in the early ages of the christian church, denominate a work in which he endeavoured to present the distinguishing features of the christian religion—"De justitia divina;" since justice forms both the ground work and superstructure of that glorious edifice, in which Jesus Christ is the chief corner stone.

In the economy of grace, justice, as well as mercy, shines conspicuous. Those who are destined to be saved, are justified in consequence of their union with Christ, and in consideration of the atonement which he has made for sin. It is in accordance with the inflexible principles of rectitude, that beings are exalted or degraded, elevated or depressed. Are beings to be released from the punishment of sin? Justice must sanction their release, and acquiesce in their acquittal. From that sentence which justice pronounces, there is no appeal. It stands commended at the bar of conscience, no less than at the bar of God. *It needs only be known, in order that it may be approved; and it needs only to be passed, in order that it may be executed;* for with Jehovah it is the same to decree and to execute.

The sentence which is pronounced at the tribunal of God, is an irreversible sentence. It changes not. It is a sentence which all holy beings must approve, and with which even the unholy cannot find fault. In the scales of justice are weighed the characters and conduct of men and angels. Some are found to be good, and are crowned with favour; some are found to be evil, and are laid aside as useless, or imprisoned as criminals. These scales are suspended from the throne of God. There they have ever hung; and there they will hang forever. The hand of the Omnipotent adjusts their weights, while character and conduct are subjected to the scrutiny of that all-comprehending mind, which can never forget the past, never misjudges of the present, and is perfectly acquainted even with the most distant future. AMBROSE.

For the Western Recorder.

FRUITS OF THE MINISTRY.

It is a matter of deep regret that the christian ministry should furnish illustrations of the sentiment advanced in my last essay.—But numerous facts warrant the conclusion, that many who preach the gospel, even with a good degree of credit, regard religion as of less consequence than any other important concern in life. This is evident from the little uneasiness which they manifest, while utterly unsuccessful in the legitimate aims of their occupation. Were they at the bar or in the medical profession, they would think as much of success as other men.—This is sufficiently evinced by their feeling toward their own secular concerns. Their contentment, while labouring for a series of years, without the slightest evidence that God blesses their ministrations, can only be accounted for, by supposing them in a great measure indifferent to the interests of religion itself. Some, indeed, suppose that the failure of their harvest is no evidence that they have not been faithfully sowing seed, expecting its growth at a future period. But when it fails to bring forth fruit in its proper season, how shall we know that the fowls of the air have not devoured it, or some other cause intervened to cut off all prospect of a harvest?

There is much ground to question, whether so doubtful a *prospect* is the chief source of content, in the case of ministers who are long unsuccessful. But whatever may be said as to this point, one who is very deeply concerned for the salvation of sinners will not be long *content* without some visible tokens of success. He will be apt to make new and more strenuous efforts, and try other means of bringing divine truth to bear upon dying sinners. This leads me to consider another proof of the sentiment under consideration.

There is reason to believe that preachers of the gospel attach less importance to religion than to common concerns, when they continue to employ means, that are evidently unsuccessful, without any effort at such changes as experience and the observation of others may dictate. Why should all experiment be excluded from this department of human effort? The physician, if unsuccessful in one mode of treating diseases, tries another. He must effect cures in some way. Success is indispensable to his reputation as a practitioner, or even to his finding a maintenance from his profession. But the minister of the gospel may spend his life without effecting more than a few solitary conversions, and still, perhaps, never think of departing from his early established mode of dispensing truth. Is it said that one mode of administering divine truth is as good as another. This is to contradict both reason and experience. Can we suppose that men will at once fall upon the best method of producing moral changes, so as to preclude the necessity of experiment and observation? This can only happen, on supposition that causes and effects in the moral world have no relation to each other, so that all means are equally good; an idea too preposterous for reason to admit. Experience is equally opposed to the notion here combatted.—Some men are almost universally successful in their ministrations. But their measures are frequently as different from those which are most common, as is their success in preaching. Are we to suppose that their success is merely the result of more marked manifestations of divine favour, than others enjoy? Do we see in their case no particular adaptation of means to the desired end? To answer in the negative would evince a very slight knowledge of human nature, and but little acquaintance with the christian religion. Is it not quite possible that closer observation of facts, and more prayerful efforts for the glory of God, might lead many who are now unsuccessful, to the adoption of measures very similar to those so manifestly attended by the divine blessing?

Connected with this subject, we may remark the apparent indifference of many preachers to all that is said or written upon this subject. Are they satisfied with their own knowledge in the most difficult department of human effort? Do they believe that no farther light can be thrown upon topics like these? If not, their indifference can only be accounted for, by supposing them less concerned for the salvation of sinners, than they are for success in any of their common designs. The writer would fain believe that such remarks are undeserved by any one, but cannot avoid the conclusion that this subject needs attentive consideration, from men so responsible as are all the ambassadors of Christ. C. S. A.

The word *means,* in the foregoing essay, seems to be used as synonymous with *measures.* The means of grace, properly so called, are always substantially the same; while the methods or measures for bringing these means into contact with sinners have been exceedingly various. Preaching, prayer, reading the scriptures, exhortation, visiting from house to house, &c. are prescribed means; but the frequency, and the time, and place, and manner of their application, have not in all respects been prescribed. Much is left to the decisions of experience and sound discretion; and whether all the wisdom, in this respect, has lived and died with the fathers, may perhaps demand a doubt.

From the Evangelist.

INFANT SCHOOLS.—No. II.

Nothing is more common, than by an injudicious use of our blessings to convert them into a curse. This is a characteristic of fallen man; prone to extremes as the sparks are to fly upward. I regret to say that the happiest feature of infant schools bids fair to lesson their usefulness, and depreciate the institution in the minds of the thinking community. The dull monotony of the old system of education is deservedly under censure, and ought to be condemned; but are we not in danger of fostering a greater evil? To combine amusement and instruction in due proportion, is to ensure success in our arduous work; but we seem to have forgotten that the latter must hold a prominent place. Marching, clapping, and all the other manual exercises of the school-room, are important only as they promote vigour of body, and give tone to the mind. To teach children to play is not very important; their native propensities and usual inventive powers, supply them with all the stimulus they need. I have no disposition to banish well directed amusements from the nursery or the school; they are indispensable to health and cheerfulness. Little minds must be indulged with little things. But they must be used sparingly. They were not designed to consume precious time, which might be devoted to higher pursuits. Use them in that proportion which you think you would approve, when on the confines of the invisible world, you look back on the dear objects of your present solicitude, and remember the relation you now sustain to them. In introducing plays into an infant school, I would ask myself—Is it necessary that these children should have this recreation? What influence will it have on their characters? In what proportion will it tend to the improvement of their mind, or the sanctification of the soul? Can I ask God's blessing on it, and expect that I and the children shall glorify him in it.

Mental dissipation is so intimately connected with this topic, that I have thought I would not separate them. I am now writing from experience, and can assure you that I have often been grieved at the request of visiters that the lesson might be changed, when it did not occupy five minutes, or that the children might give them a specimen of gymnastics, which ought to be considered a mere appendage, and always subordinate to useful lessons. I have met with some teachers, who, if the children were inattentive, at once changed the lesson, or resigned the gallery to the monitors, to exercise the children. This is encouraging mental insubordination, and to such an one I would not commit the object of my affections. I admit where weariness begins, improvement is apt to end; and to prevent the former, I would endeavour not only to catch the favouring gale, but to present every lesson in an engaging form. If I can teach them the article, the noun, and the adjective, by a rose, because the flower would fix their attention, I would rob Flora of her pride. But I would not lay it down till every child in the gallery had called out, a rose—a beautiful rose. If this is done in one minute—well; but if it requires five, the object must be gained. Application to the subject before us, is indispensable. To fly from thing to thing, without fixing the mind long enough to gain an idea, is giving it a latitude over which we shall mourn when it is too late to correct the evil. It is encouraging that love of change which characterises so many children of a larger growth, and which uniformly cuts off all hope of eminence in any thing. This Athenian spirit meets us at the threshold of education, and with it we must dispute every inch of ground we gain; it is one of the most serious evils with which we have to contend in infusing knowledge into the infant mind; and shall we lend it our aid?

Few calamities are greater than a vague, undisciplined mind. To govern this wayward thing; to teach it to obey, as well as to think; to accustom it to close and easy application, is not an easy, but it is a possible task. It requires arduous and unceasing effort; patience that never fails; and it ought to be the primary object of an infant school.

Infant schools are in danger from another sore evil, which has been the subject of little observation, but calls loudly for immediate correction. I refer to the character of the lessons taught and presented to our schools. And here you will allow me to say what I think they ought to be, rather than what they are. They should be philosophically correct; nothing should be taught which is not well understood by the teacher. In forming our questions we should avoid complexity; and if possible, state them so as to prevent the answer being given in a monosyllable. These words convey no ideas, and the children give them without the least mental exertion. We should give them but one idea at a time, and no words without ideas.—They should be strictly grammatical; and for this reason our lessons ought to be written, and carefully examined. I am aware that children, as well as their seniors, are usually more interested in extemporaneous, than written productions. But the question is, which will best promote our grand object? Illustrations, general remarks, and questions occurring to the mind from the impulse of the moment, are often the most happy, and ought not to be suppressed. I would never be confined to a written lesson, neither would I willingly appear before the gallery without one. It can do us no hurt, and it may prevent those little mistakes which it is better to avoid than to correct. We should be simple, but not low; neat and perspicuous.

Method in the arrangement of our lessons is of the first importance. Each department of science which our lessons embrace, ought to be clearly defined, and if possible, its nature and object understood by the children. They should be able to tell the difference between the respective branches taught; and to aid them in this, we ought carefully to avoid running one subject into another.—There is an almost irresistable tendency in this mode of instruction, especially if our lessons are not written, to branch out into three or four different subjects; and if we indulge it, our lessons will form a mental compound not easily analysed. But the evil does not stop here. The minds of our children are prematurely injured by becoming the receptacles of such a chaotic mass of valuable matter. They cannot be taught too early to distinguish between the different subjects of observation, that are constantly passing before them; to separate one idea from another; to see where they agree and where they disagree; and to arrange their little stock of knowledge methodically. A clear, discriminating mind, may be a natural endowment; but it is certainly capable of high cultivation. We ought never to lose sight of the fact that we are forming the characters of a future generation. The principles and habits of the nursery and the school-room, rise in importance, when we reflect that they are the most durable; let these be evil, and we strive in vain to eradicate them. Let them be correct, and we shall have infi-

nite reason to bless God for the culture of our early years. They will follow us through all the vicissitudes of life, and I doubt not will be found intimately connected with our final destiny. This may be thought a bold assertion. But what saith the scripture? "Train up a child in the way he should go, and when he is old he will not depart from it." Solomon was not a novice in human nature; and eternal truth has given its sanction to this principle. How important, then, that our growing population of infant immortals should be brought under the influence of moral truth! Sabbath school teachers have done much, and they are designed to do more; but the work grows upon their hands. They devote one day in the week to ploughing up the fallow ground, and sowing the seed of the word. The enemy has six days in which to sow tares; and we need not ask which is exerting the most powerful influence. Our streets are swarming with the men and women of another age; and no small proportion are the children of the labouring class. What is their present character? and as the result of such tuition as the streets afford, what may we expect? or rather, what have we not reason to fear? And shall we sit still till the flood of ignorance and iniquity rolls in upon us with an impetuosity not to be resisted? or shall we rise and make an effort worthy of an enlightened people? Let us purify the fountain of influence, and then the streams will be healthful. We want an infant school to every sixty children of a suitable age in our city, I might say in our land, and throughout our world. They should be accessible to the lowest, and adapted to the highest classes of society. They would do more towards making us a happy, virtuous people, than all the laws that statesmen ever made. We are able to have them, and our obligations will ever run parallel with our ability. We have acted nobly in the western enterprise; let us make a corresponding effort at home, and the blessings of many ready to perish shall come upon us. In my next I purpose to make some remarks on singing, and the discipline of an infant school.

New-York, August 13, 1830. IOTA.

From the Boston Recorder.

AMERICAN EDUCATION SOCIETY.

Rooms, 52, Washington street, Boston.

Approaching Crisis.

The following facts have been published:

1. The expenditures of the Society have exceeded the receipts, *twelve thousand dollars.*

2. The Directors have decided that this sum cannot, without peril, *be increased*, by further advances.

3. Appropriations must be reduced, and in some cases entirely withheld, and young men must be discouraged from applying for aid, unless larger contributions are *immediately* obtained from the benevolent.

4. The deficiency in the funds is owing *chiefly* to the fact, that a larger number of young men are now applying for aid than ever before. More is given than formerly, but not enough to keep up with the increase of applications.

These facts are rendered more impressive by the following considerations:—

1. At least four thousand ministers are wanted, at this moment, to furnish a full supply for six denominations in the United States, besides multitudes more for other portions of the destitute population, and especially for the destitute of other lands.

2. The advocates of infidelity, of superstition, and of every form of error, are combining and taking advantage of the wants of the country, to propagate their pernicious principles, to the present and everlasting detriment of thousands.

3. The American Education Society, in view of these circumstances, solemnly pledged, several years ago, in reliance upon the liberality of the community, to aid upon the economical principles of the Society, every young man of suitable character in the United States, not otherwise provided for, who should apply for patronage.

4. This *pledge* must now for the first time fail of being redeemed, UNLESS TIMELY donations be sent to the treasury.

TEMPERANCE.

CIRCULAR.

To the Presidents of the County Temperance Societies in the State of New-York.

ALBANY, *December* 20, 1830.

SIR—The New-York State Temperance Society are deeply impressed with a sense of the importance of renewed exertions in the cause of temperance. There is great reason to apprehend that as our exertions slacken, intemperance will increase; and that without new efforts, well combined, and perseveringly continued, all that has been done will be useless, as regards the great object of permanent reformation. The Society have therefore thought it their duty to submit some further considerations to all the friends of temperance, and especially to the officers of the various societies, who stand pledged to use their best efforts to put a stop to the evil which we oppose. With this view, the Society take the liberty of recommending a plan of operations which is now in train in the city and county of Albany, and which they think affords the best prospect of great and important results. It is as follows:—

1. The first and leading idea is, that arrangements should be made for forming one or more temperance societies in every town. To this end, it is proposed that the county temperance committees shall procure volunteers among themselves and other friends of the cause, to visit the towns in the first instance, and make appointments for public meetings, in order to form societies where none now exist. These appointments ought to be arranged, in order of time, as to admit of being conveniently attended, by those who may be willing to attend a part or all of the circuits of towns.

The next object would be, to provide for holding the meetings at the times appointed. To this end, it is desirable that friends of the cause should be selected to attend them, and make addresses, circulate papers, and give and receive information. To prevent this duty from falling heavy upon individuals, it might be convenient to divide the towns into such circuits, that meetings might be had on the same days, in different parts, and be addressed by different persons. In this method of proceeding, the cause can be early and well attended to, in every part of each county, by some personal efforts only, without the employment of a general agent, or the raising of funds.

2. The town societies will doubtless appoint town executive committees, which committees will, it is earnestly hoped, apply themselves without delay, to procure the necessary information, and fill up the town temperance return, of which a form is hereto subjoined, and send it to the county executive committee. From the town returns, the county committee are requested to make out the county temperance return, according to the form annexed, and send it to Edward C. Delavan, chairman of the state executive committee, at Albany.

The State Executive Committee feel very desirous that full returns should be made them by every county in the state, to the end that in their report, which it is intended to publish in February, every county may have its place. In each county report, it is hoped that all the towns will be embraced, as well as any societies formed in academies, or among mechanics, &c. &c. The state society wish to send their general report to every town in the state, and that they may know to whom to send them, it is requested that the names of the officers of the town as well as county societies, be returned to them.

The state society wish to draw especial attention to that part of the return which regards the poor tax, and the proportion of it resulting from intemperance. Without dwelling upon the other multiplied evils of intemperance, it must be obvious to every reflecting mind, that in a mere pecuniary point of view, great gain must take place in any district where the use of ardent spirits is discontinued; a gain not only in the diminution of taxes, but in general prosperity. But when the amount of this taxation is seen, the society expect it will furnish a most convincing argument. Enough will appear to prove that the officers of the society have an important work on their hands; and that it is in their power, by vigorous and united effort, to drive the use of alcohol from their borders.

The anniversary of the State Temperance Society takes place on the third Tuesday of January, at Albany. But the report of the executive committee is intended to be kept open, until the 15th of February. It is therefore earnestly requested that those who approve the measures here suggested, will put them into operation without delay, and send the results, in order that complete returns may be exhibited, and that no part of the state may appear to be uninterested in the work of reformation.

R. H WALWORTH, *President.*
E. C. DELAVAN,
J. F. BACON,
HENRY TROWBRIDGE,
ARCHIBALD CAMPBELL,
FRIEND HUMPHREY,
R. V. DEWITT,
J. T. NORTON,
} *Executive Committee.*

Measures to promote Temperance in Liberia.—At a meeting of the Board of Managers, of the American Colonisation Society, Nov. 8th, 1830, on motion by F. S. Key, Esq. it was

Resolved, That the Secretary be requested to prepare an address to the colonists, to be sent out by the next vessel, in which, among other things to be recommended to their observance for their welfare, he shall encourage them to form Temperance Societies, and adopt such other measures as may tend to diminish the use and the sale of ardent spirits in the colony; and also, that in the commerce with the natives, they discontinue dealing in such articles; also, that the Secretary communicate to the colonial agent the wishes of the Board upon this subject.

INTELLIGENCE.

From the New-York Observer.

THE POWER OF THE GOSPEL.

It has become fashionable of late with politicians of a certain class, both in England and the United States, to stigmatise all the plans of christian philanthropists for the elevation of the ignorant and degraded tribes of men, as visionary and impracticable.—"The negroes are an inferior species," says the West-India planter, "you can never raise them to a level with the whites." "It is a utopian thought," says the Secretary of War, "to think of civilising Indians." Two thousand years ago the same remark was applied by the Romans to the natives of Britain. What are Britons now? Thirty years ago the Hottentots of South-Africa were universally regarded as the most degraded and hopelessly savage of the human species.—What are the Hottentots now? Let the following letter from Rev. Dr. Philip, to one of the directors of the London Missionary Society, answer. It is dated on the 5th of last April:—

"I am now in what is called neutral territory. It is a part of Cafferland, lately taken from the Caffers. Here a number of Hottentots, chiefly from Bethelsdorp and Theopolis, have been placed by government between the Caffers and the colonists. The country is so beautiful and romantic, that it can be no more described than the state of things among the people themselves. It is not more than ten months since the first of them came to settle in this new country, and in that short time the effects of their industry have excited the surprise and astonishment of every visitor.

"On Sabbath morning, about ten o'clock, the people assembled from their different locations, to worship God and hear his word. The temporary place erected for divine service was too small, and we adjourned to a place where I pitched my chair, under the shade of a spreading tree. We had between three and four hundred present; and nothing could exceed the decency, the attention, and apparent devotion of the congregation. Not a single vestige of their former condition was to be seen. Nothing could be more neat and appropriate than the style in which they were dressed; and when their former state is taken into consideration, the whole appeared more like a vision than a reality. The afternoon service being ended, it was agreed that they should meet next day at an early hour. They had requested me to send them a missionary, and to assist them in establishing schools in the district. I promised to give them my decision on these points on the coming day. Next day about ten o'clock, the whole of the people again assembled in the place on which we had held worship on the preceding day. We had 180 men present, and nearly as many women. After an introductory address, the people were called upon to express their sentiments. The scene now became highly interesting. The hearts of the people were full, and they spoke with propriety and great effect, because they spoke about what they understood and felt; and most of them were obliged to sit down before they had finished all they had intended to say, their feelings being too powerful for utterance.

"The appropriateness of the allusions of many of the speakers to the old testament history, the comparisons they drew between their own state and the people of God on various occasions, and particularly their references to the children of Israel in Egypt, were very striking. Another thing pleased me much; we had no fulsome compliments. The hand of God was distinctly recognised in their deliverance. Every speech was delivered in this strain. They began with this; they constantly adverted to it; and not one speech was conducted but in this spirit. The most talented man in this country, who was present on the occasion, wept like a child. He exclaimed on retiring, "This exceeds all I could have imagined. To me the scene is perfectly new; it has opened up to me a new volume in the history of human nature. What were these people? What are they now?"

From the Evangelist.

GLASGOW CITY MISSION.

In return for the boon of temperance societies, for which our friends in Britain cheerfully acknowledge their indebtedness, they are sending to us their noble and efficient plan of city missions. Many of our readers are probably aware, that measures are in progress to establish them in several of our principal cities, through the agency of Rev. Mr. Nasmith, from the Dublin and Glasgow city missions. We have before us the fourth report of the latter society. They employ twenty agents, some of them preachers, but mostly young men preparing for the ministry. These labour four hours in every day, except Saturday, in the service of the Society, visiting the houses of the poor, praying, conversing, reading, and holding prayer meetings, &c. These young men belong to seven different denominations of evangelical Christians. The necessity of such missions is based, theoretically, upon the belief that "by the time any minister in a densely populated city attends to his own charge, he will have little time to devote to the spiritual interests of those who come within the charge of the city mission." The *practical* proof of the point is found in such statements as the following, which we select from the report before us.

One of your agents writes thus:—"Visited during the last three days, forty-six families, a considerable number of whom do not attend any place of worship. They plead, as an excuse, the want of clothes; but, poor creatures, the principal reason seems to be the want of a sense of their miserable condition as sinners, and want of love to Christ."

"Of all the families I visited this week, fifty in number," says another, "not one tenth go to any church."

The same agent remarks:—"I have been visiting to-day in ——. It is certainly the strong hold of Beelzebub; it contains a heavy mass of ignorant and unconcerned inhabitants."

"Among twenty families," says another, "which I visited to-day, two of them only are members, or have sittings in any place of worship."

"Next week, visited sixty families in the course of a regular visitation, independent of other visits to the sick, and among them all, I do not think four attend any place of worship."

Instances of Ignorance.—"Met with a family to-day," writes an agent, "which has been in Glasgow twenty years; the father, mother, and a good many children, one of them twelve, another sixteen, and another twenty years of age; all so grossly ignorant, that not one of them knew any thing about the Saviour. They gave me such stupid and absurd answers to my questions, as cannot be mentioned."

Another speaks of a woman, between sixty and seventy, "who had lived forty years in Glasgow, and who, as to outward deportment, is rather decent, but who is as ignorant as if she had lived in a country where the gospel had not been preached."

Another writes, "Visited to-day, a middle aged man and wife, who are extremely careless with regard to the salvation of their souls. They indeed live in the total neglect of the means of grace, public or private. I spoke to them about the fall of man, and then put a few questions to the husband, respecting the manner in which sin was introduced into our world, which he could not answer. I then asked him who was the first man and woman that God created; could not answer. I again asked him if he could inform me who was the Mediator between God and man; no answer."

Prevailing Intemperance.—"I find," says an agent, "that the drinking of ardent spirits is the prevailing sin among the poor. In my rounds, either the husband or wife complains to me about their dissipated partner; and it is a mournful fact, that in many families, both the father and mother are, in every sense of the word, drunkards, far from God, and among that list of characters who shall not inherit his kingdom. How can such persons be expected to instruct their children in any thing that is good!"

EDUCATION CAUSE AT THE WEST.

Extract of a letter to the Board of Directors, from Rev. F. Y. Vaill:—

"We have rejoiced exceedingly in the glorious enterprise, in which our eastern brethren are engaged with us, for speedily depositing a bible in every family; establishing a Sabbath school in every destitute neighbourhood; and for sending, as soon as practicable, a minister to every needy congregation. Infinite good, we know, will be the result of these efforts. And yet we plainly see, and deeply deplore the fact, that these great movements must fail of accomplishing much of the good at which they aim, simply for want of more ministers. For want of ministers to do the work, we fear the resolution of the American Bible Society will not be thoroughly executed. In many cases, we perceive, where the bible is circulated among the destitute, it exerts very little moral influence, until the living teacher is sent to call up the attention of the people, and to urge the claims of divine truth upon their hearts and consciences. In very many places, Sabbath schools cannot be established where most needed, and in many others, where commenced, must soon languish and die, for want of ministerial influence. All our domestic, as well as foreign missionary operations, must be greatly limited for years to come, because we have so few labourers to send. The temperance cause at the west and south, is comparatively inefficient and languishing, and is in danger of suffering a distressing reaction, simply because we have not men speedily to roll forward the blessed impulse which is now given to the work from one end of our land to the other. Our infant churches are many of them inefficient, sickly, and ready to die; while some are entirely destitute of regular preaching, and others enjoy it but a half, third, quarter, or sixth of the time. Besides all this, we see infidelity and hundred-headed errors coming in like a flood, pre-occupying our most important points of moral influence, and entrenching themselves against the future attacks of christianity. When we see these things, we long to behold an army of well disciplined men immediately marching to our relief; and we believe, that under God, the salvation of the west, and the salvation of the east too, and the salvation of the world, must depend more upon the American Education Society, than upon any institution which is now the blessing and the ornament of the christian world.

"There is one feature of our system, which is regarded by our enlightened men at the west, as having a most direct and important bearing upon the moral and literary elevation of our colleges, and the great interests of science generally. I advert to the rule requiring all our young men to take *a thorough course of education.* It has been, and still is, an evil deeply to be deplored, that a large number of our young men who enter college at the west, are disposed to take a limited course, both classical and professional.—Those destined to the ministry have participated in the same feeling, partly owing to the fact, that they see many ministers around them having the applause of the multitude, without the toils of study; and partly to their great desire to enter the field which they see white for the harvest. Now it is found that by our placing half a dozen or more of our first rate men in these institutions, all giving sanction to a full course, the evil is in a fair way to be soon remedied; while their influence at the same time will be most salutary in raising the tone of morals, and the standard of piety."

FROM WESTERN ASIA.

Letters have recently been received from Rev. Mr. Dwight, the missionary, by his friends in this village. The writer, in the midst of his tedious and protracted tour, has scarce a moment's time to devote to minute description; yet his hastiest sketches can scarcely fail to be read with interest. The following extract is dated Shousha, Sept. 17, 1830, and forwarded to this country by way of the Baltic sea:—

"From my letter to ——, dated Sept. 8, you will see that since I have been here, I have suffered from an attack of fever. Although my strength was very much reduced, still I feel now as well as ever. The Lord has been truly good and gracious; and O, that the remainder of my days might be more unreservedly consecrated to him. Ever since I left America, I have found him a kind and merciful protector, and in several instances, he has wonderfully interposed in an hour of special danger. Although I would not presume to compare my case with that of the great apostle to the Gentiles, still I may with truth adopt a part of his language, and say, I have been "in journeyings often, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and (nakedness)." But, hitherto, in all these circumstances of trial, the Lord has been "my refuge and fortress," and surely I have the strongest reason to make him my trust in time to come. Then I need not fear "the terror by night; nor the arrow that flieth by day; nor the pestilence that walketh in darkness; nor the destruction that wasteth at noon-day;" for the Lord has said, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." This has been verified in our case, and especially during a month past. Many thousands around us have fallen victims of that dreadful disease, the cholera morbus; but we have been mercifully preserved. How long it will be for the glory of God, that we should remain in the "house of our pilgrimage," we know not; but while we would ever watch in expectation of our departure, we would also confidently trust the Lord, and hope to be preserved as in days that are past.

"I have stated in my letter to ——, some of the ravages of the cholera in this vicinity. This disease is, in some respects, at least, very different from that which is known by the same name in America. Here it is *epidemical; some* physicians say *contagious.* It attacks persons with great severity, and usually puts a speedy termination to their existence. Many drop down in the streets, and survive but a few hours. Probably, however, many who die might be cured, were skilful physicians at hand, and would the individuals affected make an early application. You can hardly conceive the panic which the people of these countries feel, when this disease approaches the places where they reside. The Tartars here, who are Mahomedans, have had several processions to the graves of their dead, where they offer up prayers to God, that he would avert the disease. They collect in great numbers, without much order, and march with a hurried step through the streets, carrying flags of different colours, and having the music of a coarse drum, with some tinkling instrument; each individual, at the same time, crying out, "*Ullah! Ullah!*" which is their name for the divine Being.—When they have arrived at the graves, a scene of the greatest confusion commences. They prostrate themselves upon the ground, and all at once, with loud voices, cry to God for his interposition. It has been peculiarly affecting to me, to see these deluded people march thro' the streets; and the whole exhibition is very much like some scene of heathen worship. May the Lord convince them of their delusions, and show them that "there is but one mediator between God and man—the man Christ Jesus."

"I assure you, my dear ——, that while travelling in these foreign lands, among a people of strange manners and of a strange tongue, I often, very often, think of my Utica friends, and of all the scenes of my childhood and riper years there. But if the Lord can use me as an instrument in opening the eyes of this people, I would not go back. I long, however, to hear from you, and especially to hear that the work of God is revived among you, and that you are all doing much for the spread of the gospel in foreign lands. We have but a limited period of our existence to spend on the earth, and how much more happiness shall we enjoy through eternity, in reflecting that that time was spent for God, than that it was spent only for *ourselves!*

"It is yet uncertain when we shall leave here; but we hope Providence will open the way for us soon. At present, it would be madness to venture; and indeed we cannot hire horses, as no one will go in the direction we wish, while the sickness rages."

"The more they afflicted them, the more they multiplied and grew."—EXODUS, i. 12.

In some extracts which we lately made from the report on the state of religion in the Middlesex South Conference of Churches, mention was made of several that had been driven from their place of worship, or otherwise wronged, for conscience' sake; and yet these same churches had been distinguished above their sisters by the out-pourings of the Holy-Spirit, and the consequent increase of members. Another similar fact is now recorded respecting the trinitarian church in Groton. The origin and circumstances of this church have been pretty extensively known to the religious community, which renders every new article of intelligence respecting it of more than usual interest. It is now enjoying an eminent revival of religion, in consequence of which *ninety persons* have embraced the hope that they have passed from death unto life, *forty* of whom were received into the church on the first Sabbath in November. We may also add the church in Cambridge, whose injuries have been aggravated by insults, but whose cause the Lord hath pleaded, by adding twenty-one to her number since May last. *Chr. Mirror.*

American Bible Society.—The American Bible Society issued last year 238,583 bibles and testaments. The whole amount of issues since its establisement in 1816, is *one million eighty-four thousand five hundred and thirteen.*

Of the issues of the last year, 43,373 were *gratuitous appropriations.* The Society also furnished the Baptist Foreign Missionary Society $1200, to print the scriptures in the language of the Burman empire, where they have a missionary establishment. In its gratuitous distribution of the bible, the society has no regard to religious denominations. Its object is to have *all the destitute* supplied with the word of God. Most of the gratuitous issues have been for the supply of the western and the newly settled parts of the southern states. No application for books as a donation, has been refused during the year, where there was evidence that they were needed, and would be faithfully distributed.—*West. Lum.*

Vermont Baptist Sunday School Union.—Seventy-three schools and 32 bible classes are reported. "Many of these have been the theatres of renewing grace. In one school, organised within the year, six scholars and one teacher have professed hope in Christ, and the work of reformation is still progressing. In another school of 120 scholars and 16 teachers, 12 scholars and 15 teachers are hopefully pious. In two schools belonging to one congregation, the average attendance of both of which will not exceed fifty, twenty-five have professed hope in Christ during the past winter, 18 of whom have been baptised and received to the fellowship of the church. Many other schools have been signally blessed."

Arrival of Missionaries.—Rev. Messrs. Asa Johnson, J. M. Sadd, Cyrus Nichols, J. Wood, B. F. Hoxey, A. Wright, and Joel Goodell, with their wives, presbyterian missionaries, arrived at St. Louis recently. They are sent out by the Home Missionary Society, and destined for various parts of Missouri.—*West. Pioneer.*

Sabbath Mails, and Col. Johnson.—It was stated, in the debate on Mr. Clayton's motion in the Senate, that Col. Johnson is an extensive mail contractor in Kentucky. He probably finds it profitable to carry passengers *every day in the week;* and is unwilling that government should cease to help him bear the expense of running his stages on the Sabbath.—*Vt. Ch.*

Large School.—The Sabbath school in Northampton, Mass. consists of 580, of whom 100 are over seventeen years of age, and many of them members of the church.

Not less than *seventy-eight* Sabbath school scholars in the town of Wilmington, Conn. have made a profession of religion within 8 months.

The Liberia Herald states, that upwards of one hundred children of neighbouring chiefs have been sent to Monrovia for education. The colonists themselves, shipped more than $70,000 worth of merchandise the last year. Dr. George P. Todsdon has been appointed physician to the colony.

REVIVALS.

Troy.—A recent four days' meeting in that city, as we learn from an obliging and intelligent correspondent, has, by the blessing of God, been attended with the happiest results. On the closing day, about "eighty came forward to the anxious seats." From that time, up to the 28th ult. the interest had greatly extended and deepened; the number of inquirers in both the presbyterian congregations had proportionably increased; quite a number of hopeful conversions had taken place; and among the persons affected were professional men, men of distinction, and some, who in a former revival had been virulent opposers. It is to be hoped that the city will now be shaken to its centre.

Ithaca.—Extract of a letter to the editor of the Recorder, dated Ithaca, Dec. 27, 1830:—

Dear Brother—The good work here is going on with increasing power. Yesterday was indeed a jubilee to the people of Ithaca. It was our communion, and rising of one hundred and forty souls were added to the church. The time was a time of God's love, and we trust that many were converted to the Lord.

At the close of the communion service, the congregation, like the people of Israel at Hezekiah's passover, requested that we might keep other seven days like the seven that were passed. We have therefore resolved to spend the week in preparation, and next Lord's day to celebrate the dying love of Jesus again.

Friday and Saturday we shall have public service at the sanctuary.

I am, my dear sir, your's, &c.
WM. WISNER.

How often has Ithaca been a favoured place in years that are past? Such blessings may well call forth the tribute of lively, heartfelt gratitude.

Rochester.—The revival in this place continues with unabated interest and power. We might repeat the remark which we made some time since, that a large proportion of the recent converts are among our citizens of the first intelligence, and who occupy the highest stations in society. Opposition is hardly known, or at least is confined to the very dregs of society. Not that there are not others who are opposed to this work of the Lord, but they have too much self-respect, and too much regard for the principles of religious toleration, to vent their malice in that way in which it often exhibits itself on such occasions. Meetings are as much crowded, and as large numbers come forward to ask for the prayers of Christians, as at any former period; as many strangers too, from the adjacent country, attend our meetings as heretofore. The consequence is, that the good work is extending into many of our churches in this region, and a more interesting state of things is experienced, we presume, by the church of Christ in this part of the state, than it has ever before seen. We hear of new instances of the commencement of revivals almost every day.

We still enjoy the ministerial labours of Rev. Mr. Finney, but they have been so arduous and unremitting as to have considerably impaired his health. He has, too, daily very pressing calls to preach in the churches in the vicinity. He has answered a few of these calls. Has been once or twice to Clarkson, Brockport and Ogden; and when his health will admit, he delivers a lecture every week, on Wednesday, at Pittsford.—*Roch. Obs.*

Claremont, Vt.—Letter from Claremont, to the editor of the Boston Recorder:—

MR. EDITOR—I send you the following narrative of the state of religion, particularly of a revival, in Claremont, hoping that it may be made useful to others, by an insertion in your very interesting paper.

About two years ago, the congregational church was nearly crushed by unitarian influence. There were but few professed Unitarians. But these had the art (nor was much necessary) to unite with them, those of various other erroneous sentiments, many of whom had but recently joined the Society, and as some of them afterwards declared, for the express purpose of controlling the orthodox part. These were mostly Universalists. A unitarian candidate was sent for, by a committee for hiring preaching. He came a little more than two years ago; preached a few Sabbaths, and a meeting was warned, to invite him to settle here, as a gospel minister.

The church, a little despised band, seeing the cloud gathering and darkening, retired, as their only place of retreat, to their closets. And I have reason to believe, that here they pleaded their cause with many tears, before a prayer-hearing God, and prevailed. God interposed; and from this time the cloud began to break away. So equally divided were the two parties at the meeting, which had been warned, that it was not deemed advisable for the candidate to return.

Soon after, God, as it is hoped, sent them a man. And how the minds of the opposing party were so far controlled as to permit his settlement, no one can tell, but he who has the hearts of all men in his hands, and turneth them whithersoever he will. He was ordained a little more than a year and a half ago. Not long after, the Spirit of God was evidently manifest among the people.

The present revival may be considered as having commenced in the bible class, in the summer of 1829. Every thing like religious excitement was extremely unpopular, and they, whose attention was first excited to a concern for their souls, feared to have it known; nor was it, I believe, known for some time, to any but the pastor.

In the course of the summer, three or four had embraced a hope, that the life of godliness had begun in their hearts. These, soon after, made a profession of religion.

About this time, the influences of the Holy Spirit were manifest, in a small degree, in the congregation. The seriousness from this time, the first of October, slowly increased, till the first of February, 1830. But a few had yet entertained a hope that they had become new creatures.

From that time, the work began to go on with new energy. The enemy was now stirred up, and a parish meeting was called, the subject of which was, to take measures to dissolve the connection between minister and people.

The church had *unanimously* concurred in his settlement, and now was a time to try their faith. On the one hand, they feared that they should lose their pastor, and on the other, souls were awakened, and the prospect was fair for a general revival. Was God about to desert them here, after all his wonderful deliverances? They could not believe it. Again they retired to their closets, and God appeared again to deliver them. The opposers were frustrated in their hopes. During the whole struggle, the

revival moved on with more and more power. In the three spring months, it was the most powerful, but continues, though with some abatement in energy, to this time.

It has never been so much like a *mighty rushing wind*, as a deep, calm, and steady work. I feel that Christians have made considerable advance, and that they hold what they have gained. Their hopes and faith are strong, that God has yet glorious things to do in this place. His Spirit is still with us, and sinners are converted.

Since the revival commenced, sixty-four have been received into the congregational church, mostly by profession, and thirty-five or more to the Baptist.

The stoutest hearts have been subdued.—Those of all ages and characters have bowed before the divine energies of the Spirit. Some who had embraced the doctrine of universal salvation, are among the subjects of the work.

The congregational and baptist assemblies have nearly doubled since the work began.

One prominent effect of the work is, an increased interest in the benevolent enterprises of the day. For all this, let God be praised.

WESTERN RECORDER.

UTICA: JANUARY 4, 1831.

THE PAST YEAR.

While the past year has given birth, in the religious world, to few events which are of a striking and prominent character; it has been distinguished by a multitude of minor ones, which amount to much in the aggregate. The progress of evangelical truth has been regularly onward, and has made, on the whole, perhaps, greater advances the past, than in any year preceding. So true it is, that in the providence of God, great results arise from little causes.

Soon after the year commenced, the whole country seemed to be sprinkled over with the gentle dews of the Spirit. In a little time, revivals in the northern part of this state, were attended with signal power. The triumphs of the cross soon became multiplied in various directions; and the number of revivals has since been increasing up to the present hour. Many of the principal cities and towns of the Union have been favoured; and in some there are pleasing indications at the present time. In our own state, New-York, Brooklyn, Albany, Troy, Schenectady, Sackets-Harbour, Herkimer, Utica, Skaneateles, Ithaca, Geneva, and Rochester, besides a multitude of small villages, have been visited more or less with this best of blessings. Sabbath schools, bible classes, tract societies, temperance societies, singing schools, academies, female seminaries, & select schools, have been witnesses of the outpourings of the Spirit, in various parts of the land. The colleges form a remarkable exception in this *respect*. Here, we fear, there is something wrong—something that requires solemn investigation and fervent prayer.

The foreign missionary operations have been gradually extending. The Palestine mission has been restored and strengthened; the stations of Malta, Bombay, Liberia, &c. have been reinforced; a mission has been commenced in China; the north-west coast has been explored for missionary purposes; and a reinforcement are now about to embark for the Sandwich Islands. The Baptist Burman mission has had some accession of labourers, and been unusually favoured with the outpourings of the Spirit.—The missions among the American Indians have in some cases been strengthened, and in others retarded by the affecting crisis in their temporal affairs. The descent of the Holy Spirit has been signal among the Choctaws and Chickasaws, and at the station and village of Mackinaw.

Home missionary operations have gone forward, with some slight exceptions, more prosperously than in any former year. Our own districts of country, once more or less at variance in reference to this subject, have become remarkably harmonious.

The condition of the valley of the Mississippi has excited unexampled interest. The special Sunday school effort there, will operate as a powerful check upon the untiring intrigues of the Jesuits; and followed up, as it will be, by bible and tract distribution, and by home missionary operations, it may be hoped that ere long, that desolate region will begin to flourish and blossom as the rose.

Sound doctrine, notwithstanding the fears of some, has continued to prevail in the midst of us. If infidelity and iniquity are becoming more bold and virulent, on the one hand, our benevolent operations are increasing, on the other. A mighty onset is still to be apprehended from the enemy of all righteousness, perhaps through the agency of open or disguised Papists; and the true church, if she would see her cause prosper and flourish, must become far more active and self-denying, than she has ever been since the days of the apostles: And she is continually encouraged to this course by the cheering predictions of the latter day glory.

The only important political events of the past year, are of too recent occurrence to require a recapitulation. With the exception of the capture of Algiers, the late revolutions in Europe will alone, perhaps, obtain the notice of the historian. The latter have engrossed the public attention; they have been commemorated by public celebrations in this country; and their future progress will be observed with anxious solicitude.

Our own country has enjoyed, in an eminent degree, the blessings of peace and prosperity. The fruits of the earth have been more generally abundant than in any year within our recollection; and good markets have given activity to commerce, promoted the interests of the agriculturist and the manufacturer, and increased the national wealth. For all these favours, may our hearts be duly grateful.

Catholics in the Valley of the Mississippi.—The exertions of the Catholics in this great valley are indefatigable. Their theological seminary at Beardstown, it is said, contains about the same number of students that are usually found at Princeton. The whole establishment belongs to the Jesuits. The teachers preach smooth things; keep out of sight their offensive peculiarities; pretend (in presence of those who have tender consciences) to have been much reformed in doctrine and practice; and thus, as it is said, bring multitudes of the ignorant over to the standard of an *infallible* church. As the professors go out in their preaching excursions through the country, their pupils frequently meet them *incog.* and for the time being, act the part of protestant objectors. Add to this statement the consideration, that catholic emigrants are flooding that region, and that the accessions of money and schools and churches and missionary priests keep pace with them, and we shall have enough to show that what is to be done by Protestants admits of no delay. Those who get the ground first will be the most likely to maintain it. See, also, remarks of Cottager to-day.

Be ye warmed, and be ye filled.—Among the few notices of discontinuance that have come to hand, is one from the north, in which the writer wishes to take another paper, similar in design, but newer, and issued in another part of the state. He has not the least fault to find with our paper, but prays that for every subscriber we may lose, the Lord will send us two new ones. Brother ——, he adds, wishes his discontinued for the same reason. Will such empty good wishes and prayers be likely to prevail?

Deaths in Utica.—The number of deaths in this village, in 1829, was 187. In 1830, the number was 148. May not the difference be ascribed to the progress of temperance?

"*The importance of the Gospel, its Ministry, and its Ordinances, to the well-being and perpetuity of our free institutions.*"—The prize for a tract, bearing this important title, has been awarded to Rev. Dr. Brownlee, of New-York, by the committee of the Am. Tract Society.

Temperance.—Stuart's prize essay on this subject is just published at New-Haven, Conn. in a pamphlet of 70 pages.

Rev. Mr. Cushman and family, as we learn by a private letter just received, have arrived at Cincinnati, ready to enter upon the duties of the agency, in connection with the American Home Missionary Society.

Elder Galusha, of Whitesborough, has been invited to take charge of the baptist society in this village,

Quite a number of communications remain on file, to be disposed of as fast as practicable.

For the Western Recorder.

REVIVALS. No. II.

It is agreed on all hands, that seasons of genuine revival are times of refreshing from the presence of the Lord. It is delightful to contemplate them under this aspect. All spiritual communications are refreshings; and these are so by way of eminence. All spiritual mercies come to us from the presence of the Lord, individually or collectively. A single person, as we have seen, is revived, when from a state of comparative indifference, he begins to live like a broken-hearted, believing penitent, in sacred nearness to God. When numbers are thus living, sinners, almost without exception, are seen to tremble and turn to the Lord; and thus there is said to be a revival of religion. God has produced the revival in his own way, and for his own glory, in the upbuilding of his cause. But it is not He that has repented. His children have repented; and sinners have begun to follow their example. The outpouring of his Spirit has been all of grace; yet his children may always have this Spirit, if they will but ask for it aright—a thing which they are ever bound in duty to do.

Here, then, let it be remembered, there is no work of supererogation. The guilty, on either hand, have done no more than was their duty. They have broken their hearts for sin, arisen to active obedience, and by faith taken hold of the strong arm of the Lord. They have awakened from spiritual sloth, or from impenitence, to holy living; nothing more. Time was when they leaned upon human dependences; now they are trusting in God alone. The brethren had been thinking too highly of their own attainments, and were thus at ease. Now they begin to realise something of their own immeasurable deficiencies of character. So far are they now from listening to the suggestions of self-flattery, that they are filled with the deepest self-loathing and abhorrence. They are now ready to cry with the publican, "Unclean, unclean! God be merciful to me a sinner!" Here is the only right basis for christian activity. Where Christians thus see themselves, and begin in earnest to live for God, they begin also to realise the awful condition of sinners. Their hearts are pained within them, and they pour them out in fervent, believing prayer. And is it not their duty thus to do? Are they not ever bound to feel the worth of souls, and to act under the influence of such feeling?

This is a point of great importance, because christian professors are very prone to excuse themselves from the implied responsibility. Acknowledging, perhaps, in words, their obligation and their deficiency, they take the empty acknowledgment for true penitence, and still go onward without reformation. Thus feeling is suffered to decline; prayer degenerates into formality; and efforts at best become fitful and languid. Sinking in this manner, by degrees, into a state of supineness, they secretly imagine that they are not, after all, very far from what should be expected of them, in the existing circumstances. They are much like other Christians around them. Comparing "themselves among themselves," they live along, confessing, though not forsaking their indolence, condemning, and yet excusing it, and on the whole, secretly imagining themselves to be living nearly up to the common standard of christian character. They know, indeed, that their standard of religion is far below that which prevails in revivals; but these seasons they regard as something altogether extraordinary, involving, for the time being, duties which are of a special and extraordinary character.

Now, if in this course, they are not decidedly and palpably wrong, how does it come to pass, that afterwards, in a season of revival, they make it the subject of such bitter repentance? Do Christians thus exercise godly sorrow for that which has not been decidedly wrong? The thing cannot be. The Holy Ghost does not thus direct us. We repent of our sloth, indifference, neglect, self-deceit, worldliness, formality, unbelief, and frowardness of heart and life. I know we are prone to place a different estimate on certain things at different times; but when the Spirit brings us to sincere repentance and reformation, he reclaims us from indulgences which are decidedly wrong, and not from those which are substantially right. At the time of this repentance, the Christian sees plainly, or imagines himself to see, that he has grievously erred; and it is for this that his soul is humbled. Either he is here substantially correct in his views, or else his repentance itself is without any proper foundation.

I am perfectly free to admit that some of the active duties of the Christian may be often modified by circumstances. In times of sickness or famine, for instance, he is bound to make greater personal sacrifices than in times of health or plenty. And the principle holds good in spiritual, as well as in temporal things. Existing exigencies should no doubt have their influence. Sometimes the cause of Zion seems to labour at one point, and sometimes at another. But at the same time, it should be remembered that this cause always labours somewhere; and that, as to souls that are perishing, these are always equally valuable. The true standard of holy living, therefore, has no real cause of variation. Whatever be the circumstances, the Christian is bound to live wholly for God. He is to walk continually in newness of life. He is to live above the world, and to set his affections on things which are above. If he loves his neighbour as himself, he cannot be indifferent to the salvation of the soul of that neighbour, without neglecting his own. Let the Christian, in short, place directly before him at all times the bible standard of holy living, and he will soon learn, that while it is given him expressly for his imitation, it is even higher than that which usually prevails in seasons of revival. If we ever see in our own days, a John, a Stephen, a Barnabas, full of the Holy Ghost, we see them only when in seasons of revival. If we ever see any thing like the spirit of the primitive Christians, the martyrs or the reformers, it is only in seasons of revival that we see it. Then, and only then, do we see any thing like the true gospel standard of holy living exemplified. Other seasons, for the most part, are periods of declension, which are more or less making work for repentance.

Your's, &c. WHITEFIELD.

For the Western Recorder.

Mr. Editor—The Cottager may be assured that P. Q. T. does not differ from him in sentiment, at all, on the great question of Sabbath mails, nor on the *right* of petitioning Congress, as the christian community have heretofore done. If the Cottager will read P. Q. T. again, he will find, that he gave no *decisive opinion* on the subject, but was inclined, prevailingly, to believe, that if Christians would turn their *undivided* and *prayerful attention* to the species of effort he proposed, the same ends would be more successfully, and perhaps quite as speedily accomplished. P. Q. T. has no earthly objection to carrying forward *both* the proposed methods of reform at once. All that was matter of solicitude to him, was the fact, that while we are labouring to promote the observance of the Sabbath, through the interposition of the *civil arm*, we are in danger of being so much absorbed, as not to pay that attention to the great work of *renovating the souls of men*, which the nature of the case demands. And further—Is not a strenuous and well concerted effort to promote the salvation of men, *one* of the most *direct*, as well as the most *promising methods* of bringing them *practically* to regard the institutions of religion?

Should our nation become *christian*, in the best sense of this term, the executive departments of our government, our halls of legislation, and our seats of justice, would be mostly filled with men fearing God, and hating iniquity. Under such a state of things, the influence of their example would give force to law, and the majority of the people would render a cheerful obedience both to the authority of God, and the voice of the civil magistracy. If all the friends of Christ would make it the *daily business* of their *whole life*, by personal conversation with the impenitent, by kind and affectionate intreaty, and by a gentle and truly christian deportment, to win over souls to the obedience and faith of the gospel, the work of reformation would, I apprehend, go on as fast, and no doubt with a greater prospect of being permanent, as could be hoped for, from any system of measures never so successfully prosecuted, that should fall short of the method here proposed.

But further—Is it not to be feared, that while we are prosecuting those measures, which do not bring us into *direct* and *personal* contact with sinners, we may content ourselves with such measures, and neglect that system of effort, the results of which seem to hold a very intimate relation to the salvation of the souls of men? Our dread of self-denying labour is such, and there is so much moral courage, or in other words, *holiness*, required, in addressing sinners personally and perseveringly on the subject of their soul's salvation, that if we can find any excuse, by busying ourselves, here and there, in those departments of christian enterprise that are less forbidding to flesh and blood, we are exceedingly apt to avail ourselves of the opportunity. I do believe, that if Christians would act according to the benevolent principles of their religion, it would require far less time to change the popular feeling on the subject of gospel institutions, and to turn the whole current of popular thought and action, than would be required to make an impression on a mass of mind so peculiarly moulded, and thrown together by such a variety of instrumentality, and actuated by such diversity of motive and interest, as are our legislative bodies.

My object, in my last communication, was not so much to discourage petitions to Congress, nor the prosecution of any *other measures* having a *collateral* bearing upon the great duty of observing or promoting the observance of the Sabbath; but rather, in connection with these, and certainly as of paramount importance and claim, to urge upon the people of God the imperious duty of labouring with all their might to make men *Christians*. Make a man a *Christian*, and you make a *friend* to Christ, and a friend to *christian ordinances*. Now, whatever we may do by petitioning, and other means, (and to these I am not unfriendly), let not this be all we do. If we leave the great business of urging men to submit to Christ *undone*, they will still remain in sin, will continue to trample on the authority of God, and ultimately lose their souls.

It seems to me important, to the last degree, that we lay the axe at the root of the tree. Let the fountain be cleansed, and the streams that issue from it will be pure. Ours is a government of *the people*. To accomplish a general reform, *the people* must be moved. How to do this, we may learn from the men of this world's policy and aim. *They* do not endeavour to carry any point, but through the influence of popular feeling. They scarcely dare undertake any great national enterprise, until they have ascertained that public opinion will sustain them. This point settled, the opposition of party is totally disregarded. On all subjects of general reform, then, we must labour, by the use of the best means in our power, to inform the public mind, and to establish a correct public sentiment. This done, the ghosts of all the infidels, "from old Celsus down to Tom Paine," together with Fanny Wright and her adherents, in their own proper persons, may haunt the nation in vain. The breath of truth will blow them away to their own dark world of lies, and guilt, and death. P. Q. T.

POLITICAL.

CONGRESS.

Both houses of Congress were engaged during week before last, in the trial of Judge Peck, of Missouri; the House of Representatives having resolved to attend in the Senate chamber, from day to day, during the trial. The trial commenced on Monday. Mr. M'Duffie opened the case for the prosecution, and concluded his speech on Tuesday. The remainder of the week was consumed in reading documentary evidence, and in the examination of witnesses. We have seen no conjecture as to the time which the trial will probably occupy.

We observe nothing else worthy of notice, in the proceedings of either house.

FOREIGN.

Seven or eight packet-ships arrived at New-York, during the last week, from Liverpool and Havre, bringing Paris dates to the 29th of November, and London dates to the 1st of December.

The intelligence by these arrivals has more of a warlike appearance, than any which had been previously received. It is stated that Russia and Prussia are collecting large military forces together, and are about placing them on their several frontiers. At the same time, no precise cause of war is alledged, as far as we have seen, nor does it appear with whom they are disposed to quarrel, or against what state hostilities are to be directed.

The London Morning Herald, of December 1st, states, editorially, and without qualification, that "the Emperor of Russia has published a sort of manifesto, in which he states, that, besides forcing upon the free people of Belgium a dynasty which they detest, he is also concerned for the honour and authority of the French government, and would save it from measures which the impetuosity of the French people might oblige it to adopt."

One of the packets brought a report that Russia had declared war against France; but the news by the latest arrivals proves the report to have been premature.

Great-Britain.—Among the events of the most importance which have recently occurred in Europe, is an entire change in the British ministry.

On the 15th November, the House of Commons went into committee of the whole on the civil list, and after a considerable debate, upon taking the question upon an amendment, moved by Sir H. Parnell, "that a select committee be appointed to inquire into the various items connected with the civil list, and report thereon," the majority against the ministry was 29. It is stated also that several members were out, who would, if present, have increased the majority.

In consequence of this result in the House of Commons, on the following day, the Duke of Wellington gave notice in the House of Lords, that he had tendered his resignation to the King, who agreed to accept it; and that he held the office only until his successor should be appointed. On the same day, Sir Robert Peel announced the fact of his own resignation, in the House of Commons.

The new ministry was appointed on the 19th of November, and consists entirely of gentlemen belonging to what is called the whig or liberal party. Earl Grey is first lord of the treasury: Mr. Brougham, lord chancellor: Lord Palmerston, secretary of state for foreign affairs: Marquis of Lansdowne, president of the council, &c.

Previously to this event, Mr. Brougham had brought before the House of Commons the subject of parliamentary reform. At the request of some of the members, he agreed to postpone calling it up for the present.

What effects will follow the change of ministry, (says the New-York Daily Advertiser), can at the present time be only matter of conjecture. In the first place, it is altogether probable, that the great question of parliamentary reform, in whatever form it may be presented, will be carried, at least, through the Commons. Mr. Brougham's plan, if we understand it, is not the thorough going one that some more radical reformers have advocated; but it is to reform some of the boroughs, and to give to Manchester, Birmingham, and other large cities, a representation. Under a whig ministry, we do not expect to see Don Miguel recognised as King of Portugal. The policy of that party has been opposed to him and his measures, since his usurpation, and we do not see how they can acknowledge him as a legitimate sovereign.—We think also that a whig ministry will not recommend an interference with the affairs of the Netherlands; but that they will leave the Belgians to establish their own government, and confirm their independence. We have strong hopes that they will act with more efficiency in the affairs of Greece, and lend the force of their councils towards the security of that people.

The state of excitement in England, and especially in London, was very great. The commotions had extended from Kent into Surrey, Sussex, and Hampshire; and in London the dread of disturbances was so great, on the part of the ministry, that upon the occasion of the annual Lord Mayor's dinner, at which the King and Queen had consented to be present, after due consideration, they recommended to the King to stay away, for fear of riot and bloodshed.

The popular disturbances in various parts of England continued, and in some places seemed to increase. Burnings and mobs were constantly occurring, and large districts of country were kept in a state of continual alarm.

Belgium.—The National Congress was engaged, during its sittings on the 23d and 24th of November, in discussing a proposal made by M. C. Rodenbach, "to declare all the members of the family of Orange Nassau forever excluded from the throne of Belgium." The Orange family seem to have had a small party in the Congress; but the only grounds taken openly against the proposal were, that as no privilege could be admitted in any person or family to possess such power, no exclusion should be pronounced; and that it was worse than unnecessary, while the differences with Holland remained unadjusted, and might occasion a rupture of the armistice. The proposal was carried, however, on the 24th, by a vote of 161 to 28.

On the 23d of November, the Congress, after a long debate, decided in favor of a monarchical government. The question being put to vote, there were for a monarchy, 174; for a republic, 23; majority, 151.

The Hague, Nov. 25.—It has been agreed, in consequence of the interference of the five great powers, by their ambassadors in London, that an armistice shall take place between Holland and Belgium, to commence on the 21st inst.

The citadel of Antwerp has been evacuated by the Dutch troops.

Holland.—The States-General at the Hague have shown symptoms of a disposition to follow the example of the people of Belgium. An opinion has been openly expressed in the Assembly, that the King ought to make his ministers responsible to the people. The sentiment was first whispered, then a letter was addressed to the President, and at last the chamber ordered the proposal to be printed for the use of the members. Reports gain strength of the advance of the Prussian troops upon the Belgian frontier. Preparations are making to put the Hague in a state of defence.

Spain.—There are no new accounts from the frontiers of Spain and France of particular interest. There has been no new movement, and it was doubted whether there would be at present. There was a report, which, if true, will indicate a covert disposition to interfere in favour of the constitutionalists; it is, that 20 or 30,000 French troops were to pass through Bordeaux, and encamp below Bayonne. It is stated with some confidence, that the constitutionalists have been successful in the south, having landed in the straits of Gibraltar, and assumed an imposing attitude.

Under date of Bayonne, Nov. 9, it is stated, that although it is not known whether the Spanish constitutionalists had any interviews with the French ministry before their enterprise, they received secret support from the authorities. About the time of crossing the frontiers, however, that support was withdrawn, & to this is attributed their failure.

One of the Paris papers and a private letter state that Col. Gurrea has signally defeated the Spanish troops under the Spanish Gen. d'Espana. Should this be confirmed, Mina may again take the field, and the hopes of the constitutionalists may revive.

France.—A London paper contains the following letter, dated Paris, Nov. 27:—

"The news from Belgium and the northern frontier of France, appears to have at length aroused the French government. The most extraordinary exertions have been ordered to be made, to provision and garrison the fortresses, to manufacture arms and other materials, and to reorganise the army. It is said to day, that government contemplates the formation of an army of 150,000 men in the northern departments within three months. This, however desirable, will be impossible, as the utter state of destitution in which the expelled government left the country, of all means of attack or even of defence, will require a much longer period to repair it. Amid the general impression that war is impending, the public cling to the hope that the interference of your (the English) now liberal ministry, will prevent a resort to arms by the northern powers; but I can assure you that the predominating feeling is that we are on the eye of war."

There has also been a change in the French ministry. Marshal Maison, the minister of foreign affairs has retired, and given place to Gen. Sebastiani. Soult, Duke of Dalmatia, succeeds Marshal Gerard, in the war department.

It is said in one of the papers, that M. George W. LaFayette has been appointed ambassador from France to the United States. Another account states, that M. Serrurier, formerly minister to the United States, under Napoleon, has been reappointed, and that he was to sail from Havre, for Philadelphia, on the 10th of December.

The French King has appointed a commission for settling the claims of citizens of the United States on France. George W. LaFayette is one of the commission.

From the frontiers of Russia, Nov. 9.—Field-Marshal Count Diebitsch is expected on the frontiers of Russian Poland, to review the troops coming from the interior, and to order the necessary measures for their cantonment and subsistence. It is affirmed, that the troops ordered to the frontiers will be to the number of 200,000 men, with 400 pieces of cannon. There are to be seven corps, including the Polish army. The display of so great a military force must be looked upon as no more than a very serious demonstration, in case the affairs of the west should take a turn dangerous to the rest of Europe. Almost the whole Russian army in the interior of the country is in motion, and occupies the garrison towns which are left by the troops assembling on the frontiers.

Moscow is suffering severely under an epidemic, which is thought to be the cholera morbus. Of 8000 who had been attacked by the disease, 4000 had died. The nobility and people of wealth, and 30,000 mechanics, had left the city, to avoid the contagion.

Austria.—From the frontiers of Hungary it is stated, that the Diet has, after much discussion, given its assent to levy 50,000 recruits in that kingdom. The object of so large a levy is stated by the papers to be, that the recruits "may cast a look upon Europe."

Prussia.—The King of Prussia has declared that he desires peace, and will not interfere in Belgian affairs.

West-India Trade.—An order in council was issued on the 5th of November, declaring, that in consequence of the restrictions heretofore imposed by the laws of the United States, upon British vessels navigated between those states and his majesty's West-India possessions, having been removed, the vessels belonging to the said United States shall be admitted to the said possessions, with goods the produce of the United States, and may export goods from the said possessions to any foreign country whatever.

DOMESTIC.

New-York Market.—The news from Europe had the effect of raising the price of flour in the New-York market; and it is supposed that beef and pork, and other provisions, will also rise. The New-York Journal of Commerce says—"Extensive transactions have been made in flour, at an advance of 50 to 75 cents; and canal and Troy flour have been sold at $6. Pot and pearl ashes have also advanced."

Francis Bloodgood, Esq. is elected mayor of Albany, in the place of Mr. Townsend; and Walter Bowne, Esq. is re-elected mayor of New-York.

The Hudson river is again navigable to Albany, and the mails continue to be brought in the steam-boats.

The old meeting-house in Yorktown, West-chester county, was burnt one night last week. There had been a meeting there the previous day, and it is supposed the fire took from a foot stove.

MARRIED,

At Trinity church, in this village, on Saturday last, by Rev. Mr. Dorr, Mr. *Joseph Jones*, to Miss *Laura Thayer*, both of this village.

DEATHS.

In this village, on the 1st inst. Mrs. *Whipple*, aged 90.

In Cazenovia, Mrs. *Lydia Kellogg*, late of Colchester, Conn. aged 82.

In Oxford, on the 14th ult. Mr. *Daniel Mack*, editor of the Chenango Republican, aged 29.

In Albany, on the 30th ult. Mrs. *Catharine Gansevoort*, widow of the late Gen. Peter Gansevoort, aged 78.

NOTICE.

A *pro re nata* meeting of the Presbytery of Oneida, will be held at the village of Rome, on Tuesday the 11th inst. at 12 o'clock, M.

Jan. 4. R. EVERETT, Stated Clerk.

THOMSON's
CELEBRATED STOMACH RESTORATIVE, or ANTI-DYSPEPTIC BITTERS.

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel*, *opium*, *nitre*, and *ratsbane*. ☞ Prepared by George F. Fowler, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

APPRENTICES WANTED.

TWO Boys wanted, as apprentices to the Looking-Glass Business. None need apply but those from the *country*, under sixteen, whose education has been strictly of a moral character, and whose habits have uniformly corresponded with the same. Apply soon, to
Utica, Jan. 4, 1831. W. M. GAYLORD.

NOTICE is hereby given, that an application will be made to the Legislature of the state of New-York, at the next session thereof, for the passage of an act to incorporate a company, to make and construct a Rail-Road from the city of Troy, by way of Lansingburgh and Waterford, through Ballston or Saratoga Springs, and the counties of Schenectady, Montgomery, Herkimer, and a part of Oneida, to Utica, or by some other convenient route from Waterford, with a capital of six millions of dollars, with the right to increase the same, if necessary, and with the privilege of contracting with the Union Bridge Company, for connecting the passage of the Hudson with said bridge.
Lansingburgh, Dec. 13, 1830. 1w6

NEW BOOKS.

HASTINGS & TRACY, No. 94 Genesee-street, have just received the following books:—
Atlantic Souvenir, for 1831, Murray Street Discourses, Advice to Young Christians, Memoirs of Dr. Payson, (new supply); Blake's Botany, Parkhurst's 1st Lessons, Worcester's First Book of Geography, Mental Discipline, by J. F. Burder, Bush's Life of Mohammed, Scott's Demonology, Thorough-Bass Primer, by J. F. Burrowes.
H. & T. have a general assortment of Theological, Medical, School and Miscellaneous Books, and a supply of stationary, now on hand, and for sale on the best terms. *Utica, Dec.* 28, 1830.

MUSICA SACRA.

THE 9th edition of the Musica Sacra is just published and for sale by HASTINGS & TRACY.
Dec. 28, 1830.

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.
Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.
Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.
Subscriptions for either of the above Periodicals received, or orders for Books executed, by
EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, *Genesee street.*
N. B.—The "Teachers' Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.
Dec. 7, 1830. 49

A FRESH SUPPLY OF GROCERIES.

JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—
100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:
30 hhds. St. Croix, Muscovado & N. Orleans Sugars:
50 boxes Loaf & Lump Sugars: 40 hhds. Molasses:
200 boxes Bunch, Muscatel and Bloom Raisins:
30 kegs Raisins: 100 boxes Herring:
40 bags Coffee: 250 qtls. Cod & Scale Fish:
100 bags Shot, assorted numbers, &c. &c.
Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

REMOVAL.

JAMES INGOLS has removed from his old stand to No. 42, Genesee street, next door above Clark's four-story Building. *Utica, Nov.* 1, 1830. 44

FRIZETTS, CURLS, BRAIDS, &c.

JUST received from New-York, a lot of Frizetts, Puff Curls, Braids, &c. by JAMES INGOLS.
Utica, Nov. 1, 1830. 44

GROCERIES.

I. & I. THURBER, No. 107, Genesee street, opposite Butler, M'Donough & Co. have just received an assortment of Groceries, consisting of—Teas, Sugars, Molasses, Wines, Codfish, Shad, Mackarel, Herring, Salt, &c. &c.
Their Goods are of an excellent quality, and will be sold wholesale or retail, for cash or approved credit, as low as they can be purchased in this place.
Also, Wheat and Buckwheat Flour.
The Baking Business carried on as usual. The articles which they bake can be had at the above store, the same as at their bake-shop. Crackers, by the barrel, sold low for cash. *Nov.* 30, 1830. 48

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.
The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.
Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.
They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by
Nov. 30, 1830. HASTINGS & TRACY.

POETRY AND MUSIC.

From the Evangelist.

"THERE IS ANOTHER AND A BETTER WORLD."

There is a world of light,
Of calm, unclouded day,
Whither blest spirits bend their flight,
When disenrob'd of clay:
In that bright world, fair truth forever dwells,
And each expanding heart with purest rapture swells,

There is a world of peace,
Of harmony and love,
Where choral anthems never cease,
Where reigns the Heavenly Dove:
No discord enters there; no trembling eye
Starts at the gloomy frown which threatens vengeance nigh.

There is a world of joy,
Joy never to expire:
Bliss, in that world, finds no alloy:
It fills each vast desire.
There pleasure's copious stream serenely flows,
Unmix'd with turbid cares and agonising woes.

There is a world of rest,
Where changes never come;
Where the pure spirits of the blest,
Find their eternal home:
There grief's tumultuous billows cease to roll;
There calm and sweet repose pervades the enraptur'd soul.

Light, peace, and joy, and rest,
Mortal, may these be thine!
These, *these alone*, can make thee blest;
Their source is all divine:
Then meet we there, where happy spirits reign!
Where rest, joy, peace, and light forever banish pain!

Composition.—A teacher writes us, that he is desirous of studying musical composition, and inquires what course he ought to pursue.

Nothing of consequence can be done in reference to this subject, till the habits of reading and giving expression are well understood. In addition to this, it is desirable, also, to have some practical acquaintance with keyed instruments, such as the organ or piano-forte. Without this, very little progress can be made in the higher branches of study.

In connection with the practice on instruments, almost any system of thorough-bass may be perused to advantage. The shortest and most comprehensive work of this character, is a small volume published in Boston, from the London edition, under the title of "Thorough-Bass Primer." A few copies of it are to be had in this village. Kollman's Essay on Harmony may next be studied; or Calcott's Musical Grammar. Or, in the absence of these, recourse may be had to the article *Music*, in the Edinburgh Encyclopedia; many copies of which are to be found in this country, as reprinted in Philadelphia. Whatever book is taken in hand, it should be thoroughly studied; and the examples should be well understood and reduced to practice. In addition to all this, the pupil should attend closely to collateral branches of science; nor can he think of becoming a successful composer, without an intimate acquaintance with the works of the first masters of the art. A knowledge of the laws of harmony may be acquired in comparatively a little time; but this alone will not suffice to constitute a composer, any more than a knowledge of the mere rules of syntax would enable one to write good poetry.

MISCELLANEOUS.

The following article developes a class of facts, which will appear not a little surprising to those who have not paid particular attention to the subject:—

IMPRISONMENT FOR DEBT.

Extract from the fifth annual report of the Board of Managers of the Prison Discipline Society, Boston.—1830.

Returns have been received from nearly one hundred prisons in the United States, showing *how many persons* were imprisoned for debt during the year ending December 30, 1829; for what sums they were imprisoned; how much time was lost in prisons; how many were discharged by the creditor or his attorney; how many paid the debt; how many took the poor debtor's oath; what was the whole amount of debt; what was the whole amount of cost; and who supported the debtor while in prison.

1. *The number of persons imprisoned for debt in the northern and middle states, is very great.*

During the year ending December 30, 1829, there were imprisoned for debt in Concord, N. H. 31; in Taunton, Mass. 126; in Worcester, 271; in Boston, 1211; in East-Greenwich, R. I. 80; in Newport, R. I. 78; in Pennyan, N. Y. 103; at Cortland village, 112; in Buffalo, 338; in the city of New-York, in 1828, 3000; in Philadelphia, during eight months, ending February 25, 1830, 817; in Baltimore, in 1829, 944. As nearly as we can ascertain from the returns which we have received, the number annually imprisoned for debt, is, in Massachusetts, 3000; in New-York, 10,000; in Pennsylvania, 7000; in Maryland, 3000; and in the other northern and middle states, nearly as above, in proportion to the population.

2. *The number of persons imprisoned for debt, compared with the number imprisoned for crime, is very great.*

In Worcester, Mass. the debtors were to the criminals as 3 to 1; in Rhode-Island, as 4 to 1; in Pennyan, N. Y. nearly as 5 to 1; at Cortland village, more than 8 to 1; at Belvidere, N. J. as 5 to 1; at Flemington, N. J. as 6 to 1; in 17 prisons in the northern and middle states, nearly as 5 to 1.

3. *The number of persons imprisoned for small debts, is very great.*

In Philadelphia alone, the number of persons imprisoned in eight months, ending February 25, 1830, for less than one dollar each, is thirty. In eleven other prisons, from which we have heard, there were imprisoned, during the year ending December 30, 1829, for less than one dollar each, *thirty-two.*

4. *The number of persons imprisoned for more than one, and less than five dollars each, is still greater.*

In thirty prisons, from which we have heard, there were imprisoned, for more than one, and less than five dollars each, *five hundred and ninety-five.*

5. *The number of persons imprisoned for more than five, and less than twenty dollars, is very great.*

In thirty-two prisons from which we have heard, there were imprisoned for more than five, and less than twenty dollars, two thousand one hundred and eighty-four.

6. *The number of persons imprisoned for more than twenty, and less than one hundred dollars, is not one-third as great as the number imprisoned for more than twenty dollars.*

In thirty-two prisons from which we have heard, the number imprisoned for less than twenty dollars each, was 2841; for more than twenty, and less than one hundred dollars—902.

7. *The number of persons imprisoned for more than one hundred dollars each is very small, in comparison with the number imprisoned for less than twenty dollars.*

In fifty-three prisons from which we have heard, the whole number imprisoned for more than one hundred dollars each, was four hundred and sixteen, or only as one to seven; compared with the number imprisoned for less than twenty dollars.

8. *The time lost in prison is very considerable, by those who are poorly able to loose it.*

In fifteen prisons from which we have heard, in the northern and middle states, the persons imprisoned for debt,

For less than one day, were	269
For more than one, and less than five days,	323
For more than five, and less than ten days,	203
For more than ten, and less than twenty days,	154
For more than twenty, and less than thirty days,	83
For more than thirty days,	431

Total amount of time lost in fifteen prisons, nineteen thousand nine hundred and eighty-seven days.

9. *While so much time is lost in prisons, it is a very fruitless business as a means of compelling payment.*

In seventeen prisons from which we ha e heard, out of two thousand and fifty-seven persons imprisoned, the records show only two hundred and ninety-four who paid the debt.

10. *The number of persons discharged by the creditor or his attorney, according to the records, is more than three times as large as the number of those who pay the debt.*

In seventeen prisons, from which we have heard, as already stated, two hundred and ninety-four paid the debt, and one thousand and nineteen were discharged by the creditor or his attorney.

11. *The number of persons discharged by taking the poor debtor's oath, is more than twice as great as the number of those who pay the debt.*

In seventeen prisons above mentioned, two hundred and ninety-four paid the debt, and seven hundred and forty-four took the poor debtor's oath.

12. *The amount paid, according to the records, in consequence of imprisonment, is not one half the value of time lost, at $1 per day.*

In seventeen prisons from which we have heard, the amount paid in the year ending December 30, 1829, as nearly as can be ascertained, was seven thousand nine hundred and ninety-two dollars; the value of time lost in fifteen prisons, during the same time, at $1 per day, was nineteen thousand n ine hundred and eighty-seven dollars.

13. *This is not only very fruitless, but very expensive business to the creditor.*

We have reason to believe, that, in most cases in which persons are discharged from prison by the creditor or his attorney, or by the poor debtor's oath, the costs are paid by the creditor; and we have already seen, that in seventeen prisons there were discharged

by the creditor or his attorney,	1019
By the poor debtor's oath,	744
By paying the debt,	294

We have made the inquiry of a number of the respectable men of our acquaintance, whether they ever imprisoned a man for debt. Their general answer has been, Yes, once or twice, and we lost the debt, and paid the costs.

14. *The operation of the laws in regard to imprisonment for debt, is very different in the northern and southern states.*

In seventeen prisons heard from in the northern states, the number of persons imprisoned during the year ending December 30, 1829, was *two thousand seven hundred and forty-two.*

In the same number of prisons in the southern states, only *thirty-five.*

15. *There are examples of amelioration and abolition.*

In Massachusetts, there is a law which forbids the imprisonment of any debtor for less than five dollars. A similar law, in the other northern and middle states, would have saved from imprisonment, during the last year, in eighteen prisons from which we have heard, four hundred and thirty-one persons. The great opposition to this law is said to have come from groceries and grog-shops.

There is a law in New-Hampshire, which forbids the imprisonment of a debtor for less than $13.33. A similar law, in the other northern and middle states, would have saved from imprisonment, during the last year, in 18 prisons, from which we have heard, one thousand four hundred and fifty-four persons.

There is a law in Massachusetts, which requires the creditor to pay the board of the debtor. This law is said, by several of the jailers, to have diminished the duration of imprisonment for debt about one-third.

A very shrewd and observing jailer, in a prison where more than one thousand persons are imprisoned annually, remarked, that many cases of imprisonment for small debts would be prevented, if the creditors were obliged to make oath, that the debts were *true debts;* as in South-Carolina.'

In Kentucdy and Ohio, imprisonment for debt is abolished. A similar law, in the northern and middle states, would have saved from imprisonment, during the last year, as nearly as we can ascertain, about *fifty thousand persons.*

16. *The laws and public opinion appear to be at variance, on the subject of imprisonment for debt.*

THE BOHON UPAS TREE.

It is rather a singular phenomenon in the economy of nature, that the island of Java should produce at the same time, the *Magosteen*, the most mellow and luscious of fruits, and the deadly *Upas*, the most pregnant of poisons.

In the journal of a botanist, lately deceased, whom Napoleon sent to Java, to make collections of plants for the imperial garden at St. Cloud, we find the substance of the following facts, which we present to our readers:—

The Bohon Upas is situated in a valley, watered by a rivulet, and encompassed by hills, at the distance of fourteen leagues from Batavia. The hills and mountains of this vicinage are entirely barren and denuded, as no verdure can vegetate where the breeze wafts the pestilential vapours that arise from the pestiferous gum of the Upas. The French botanist, anxious, on his return to France, to have been able to lay before the Emperor a correct description of the Java tree, made, at the risk of his life, a tour all around this dangerous spot, at about four leagues distant from its deleterious influence, and in every direction of his circuit, he found vegetation literally annihilated, and the aspect of the country the most dismal and dreary that could be imagi ned.

Near the easiest ascent of one of the hills, about sixteen miles from the station of the tree, there resided, then, an old Malayan priest, whose office it was to prepare for eternity the souls of those, who, for different crimes, were sent to procure the poison, which is a commodity that yields the native government a considerable revenue. The poison is a gum, which, like comphor, issues from the bark.

Malefactors, under the sentence of death, are the only persons who are compelled to gather the deadly and baneful poison. The ministers of the native sovereign provide them with a tortoise shell box, in which they are to put the pestiferous gum. The devoted criminals then proceed to the house of the high priest, where they remain until the wind blows in a favourable direction so as to bear the effluvia from them. As soon as the desired breeze arises, the priest prepares them for their approaching fate. At the moment of departure, the priest puts on them a long leather cap, with two glasses before their eyes, which comes down to the breast. Thus equipped, they set out on a journey to that fatal "bourne" from which but few travellers return.

The old ecclesiastic assured our traveller, that during a residence of thirty years on this thoroughfare of death, he had witnessed the departure of more than eight hundred unhappy beings; out of whom not more than thirty ever returned. Those who escaped the dreadful influence of the Upas, described it as a middling sized tree, decorated with branches of the most livid verdure. It broods sullenly over a rivulet, as a landmark of vegetation in the barren vale of the wilderness, over which it waves its poisoning foliage.

While our traveller remained at the island of Java, he witnessed the following horrid instance of the destructive power of the Upas poison. In February, 1810, he was present at the execution of the Javanese king's mistresses, who were convicted of being faithless to his bed. The fair and interesting criminals were led to the great court of the palace of Soura-Charta, where a judge passed sentence of death upon them. After going through many religious ceremonies, the executioner stripped their breasts, and then chaining each of the hapless delinquents to a post, he proceeded to make an incision on the bosom with a lancet poisoned with the Upas. The operation was performed on them all in the space of two minutes; and with such celerity did the poison destroy the vital principle, that these unfortunate women, the victims of a savage, were all dead in less than a quarter of an hour. "Some hours after their death," says our traveller, "their bodies were full of livid spots, their faces swelled, the colour of their skin changed to a kind of blue, and their eyes were completely spotted with yellow hues."

We believe that medical men estimate the Upas as the most deadly of all vegetable poisons. In times of war, it is the practice of the Malayans to throw the Upas gum into the springs and rivulets, in order to poison them. The other parts of the island of Java are remarkably healthy; prolific and rich in a soil that produces an abundance of the finest fruits; such as cocoa, palm, shaddock, oranges, lemons, citrons, tamarinds, mangoes, pine apples, bananas, sweet sops, grapes, custard apples, melons, pomegranates, and the delicious magosteen, esteemed the best fruit of the east. The tree on which it grows is extremely beautiful, and gaily arrayed like the orange tree, in the spangled vesture of fruit and flowers.

BEGIN TO EDUCATE YOUR CHILDREN EARLY.

What is the object of education? To form the character. How is this to be done? Not by lessons, but principally through the influences of example and circumstance and situation. How soon is the child exposed to these influences? From the moment it opens its eyes and feels the pressure to its mother's bosom; from the hour that it becomes capable of noticing what passes around it, and knowing the difference of one thing from another. During this period, every human being is making his first observations, and acquiring his first experience; passes his early judgments, forms opinions, acquires habits. They may be ingrained into the character for life. Some right and some wrong notions may take such firm hold, and some impressions, good or bad, may sink so deep, as to be with scarcely any force eradicated.—There is no doubt, that many of those incurable crookednesses of disposition, which we attribute to nature, would be found, if they could be traced, to have originated in the early circumstances of life. Just as a deformed and stunted tree is so, not from any natural perversity of the seed from which it sprung, but from the circumstances of the soil and situation where it grew.

WILL YOU GO TO THE BALL?

I saw the tears of ingenuous sorrow streaming o'er the cheeks of poor Miss ——, while listening to the faithful messenger of God, exposing the heinous nature of sin, the value of the soul, the pains of an eternal death. I prayed, Lord save the child. But the ticket was put into her hand, and the question asked—*Will you go to the ball*, on the — day of —? She consented. My soul sunk within me. Her mother did not say—*Don't go*, my child, my daughter, *don't go*, for the gate of pleasure is the way to ruin. But poor Miss —— was soon called to die. Heart-rending scene! She had said in a moment of seriousness, I will dance no more; but she broke her vow. Now all is over. In this chamber of death: O, sir, who can describe the scene! In one part sat a broken-hearted mother: In another an almost frantic father, and a number of her dancing companions; all with the most painful reflections. And what are they compelled to hear from the expiring damsel? Awful notes of fell despair—"Lost! lost!! O, forever lost!!!"

A man (said Martin Luther) lives forty years before he knows himself to be a fool; and at the time he begins to see his folly, his life is nearly finished; so that many men die before they begin to live.

NEW-YORK PRICES CURRENT.
CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 30a	Sole, oak tanned, lb.	20a25
Pearl do.	5 68a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	6a8	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	10a12	Sperm, summer	65a67
Java	13a14	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	11a13	*Provisions.*	
Louisiana	12a14	Beef, mess, bbl.	7 75a8 25
Alabama	11a13	—— prime	5 06a5 25
Feathers.		Pork, mess	13 00a13 25
Live American	34a36	—— prime	9 00a 9 50
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	10a11
Pickled, bbl.	3 00a3 25	Cheese	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 06a5 12	Havana, white, lb.	11a14
Western (canal)	5 13a5 44	—— brown	8a9
Rye flour	3 50a3 62	New-Orleans	7a8
Indian meal	3 25a3 25	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 05a1 10	*Tallow.*	
—— western	1 11a1 12	American, lb.	6a7
Rye	68a69	*Teas.*	
Corn, north yellow	60a62	Bohea, lb.	32a34
Oats	30a31	Souchong	44a75
Barley	70a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.
CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW BOOKS & STATIONARY.

HASTINGS & TRACY, No. 94, Genesee street, have just received an extensive assortment of BOOKS & STATIONARY, among which are the following:—

Douglass on the advancement of Society in Knowledge & Religion, Stuart's Essays on Future Punishment, Lectures on the Gospel of St. Matthew, by Bishop Porteus, Wardlaw on Prayer, Essay on the Hieroglyphical System of Champollion, Biblical Theology, by Storrs & Flatt, Wood on Inspiration, Professor Stuart's Letters to Dr. Channing on Religious Liberty, Dwight's Psalms and Hymns, (large edition), Memoirs of Rev. Levi Parsons, Missionary to Palestine, Payson's Sermons, James' Church Member's Guide, Paley's Theology illustrated, Gibbs' Hebrew Lexicon, Stuart's Hebrew Grammar, Daily Food for Christians, Edwards on Revivals, Hopkins' System of Divinity, Dwight's Theology, Advice to a Young Christian, Foster on Decision of Character, Gaston's Collections, Davies' Sermons, Hannan's Baptist Assistant, Family Monitor, Cecil's Remains, &c. &c.

They have also just received the following valuable Classical, Medical, and Miscellaneous Books:—

Newman's Rhetoric, Ancient Atlas, Crabb's Dictionary, Letters to married Ladies, Correspondence of Vice-Admiral Collingwood, with a Memoir of his Life, Visit to Greece and Constantinople, in 1827 & '28, by Henry A. V. Post, one of the Agents of the New-York Greek Committee, The Atlantic Souvenir, for 1831, The Token, do. The Pearl, do. The Youth's Keepsake, do. Wilbur's Lexicon of Useful Knowledge, Crabb's Synonymes, Frugal Housewife, Speeches on the Indian Bill, Polymician Greek Testament, Lexicon, & Concordance, Groves' Lexicon, Kaimes' Elements, Alison on Taste, (a new and elegant edition), Charles XII. in French, Dyspeptic's Monitor, Cooper's Surgical Dictionary, Do. Practical Do. Horner's Special Anatomy, Casenave on Diseases of the Skin, Clark on the Diseases of Females, &c.

They have also the following for Infant Schools:—

Infant School Cards, Infant School Manual, Little Grammarian, Child's Song-Book, &c.

Also, Ryan's Astronomy, (new ed.), Blair's Catechism, Pocket Almanacks, Prints, &c. &c.

Likewise, an assortment of STATIONARY, comprising most of the articles required in this market, many of which are of a superior quality.

Utica, Nov. 15th, 1830.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

DR. ATTRIDGE'S TINCTURE, FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.
PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleteri ous drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.